# **Enristian Education**

Vol. III

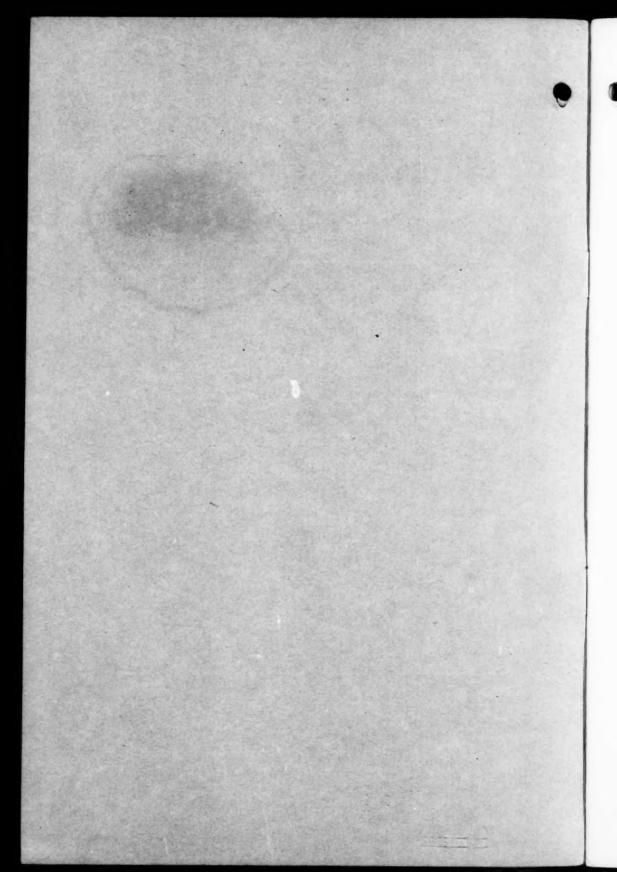
June, 1920

No. 9

# The Interest of the Churches in Education

CHRISTIAN EDUCATION continues the American College Bulletin which was entered as second-class matter October 29, 1917, at the Postoffice of Chicago, Illinois, under the Act of March 3d, 1879, and is published monthly, omitting August and September, by the Council of Church Boards of Education in the United States of America, 19 South La Salle Street, Chicago, Illinois. The subscription price is 50 cents per annum; ten or more copies 40 cents each.

(Acceptance for mailing at the special rate of postage provided for in Section 1103, Act of October 3d, 1917, authorized on July 18, 1918.)



# Christian Education

VOLUME III OCTOBER, 1919-JULY, 1920

Published monthly, omitting August and September, by

The Council of Church Boards of Education in the United States

of America

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Chicago Office: 19 South La Salle Street, Room 404 New York Office: 45 West 18th Street

## CHRISTIAN EDUCATION

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#### THE INTEREST OF THE CHURCHES IN EDUCATION

Address delivered by Robert Lincoln Kelly at the National Citizens' Conference on Education held at Washington, D. C., May 19, 20 and 21, 1920, under the auspices of the Department of the Interior. Stenographic Report.

Mr. Chairman, Mr. Commissioner, Members of the Conference: The Vice President of the United States made the observation in his keynote address at Indianapolis the other day that the time has now come when the lines of demarcation between the three federal departments should be drawn a little more closely than they have been during the war period, and when one department should cease to interfere with the prerogatives and functions of the other departments. It is true that we have three departments in our federal government—the Legislative, the Executive, and the Judicial. It is certainly desirable that each one of these departments maintain, in so far as it is possible, its proper place and carry out its function as provided for in the Constitution and that it interfere as little as possible with the other departments within constitutional limits. It also, however, is very desirable that all of these departments work together for the common good for the upbuilding of our republic and it certainly would be a great calamity if any one of these departments should cease to function.

Now, just as there are three great departments in the federal government, I call your attention to the fact that in the social structure of this country there are three fundamental agencies the Home, the Church and the School. They have a common task; they are partners in the same work. They have essentially the same ideals. Each one must maintain its identity but each must work with the other two. When I am asked to answer the question, therefore,-"'What is the interest of the churches in education?" I have simply to reply that the interest of the churches in education is the same as the interest of one partner in the work of the other partners in a common cause. In a certain sense two of these agencies, the church and the school, were born in America at the same time. They have been cooperating since their birth and the interest and progress of one is bound up in the interest and progress of the other. As institutions they are not responsible for their original partnership, but that partnership has been revived and revised and restated from generation to generation and from decade to decade, although the form has been somewhat changed.

We all know that in every backwoods community of pioneer days there were first erected a few log cabins which were to be the homes of the settlers. Then there was erected a log cabin which was to be the meeting-house or the chapel, for those same settlers, and immediately thereafter there was erected another log cabin which was to be the school. And those three agencies represent the fundamental ideals of this republic of ours. To adapt the words of the British Ambassador in the conference this morning, "This is the way the system of American education grew out of virgin soil. These are the elements which make up the genius of the American people."

A splendid illustration of this close partnership between religion and education is found in the organization and progress of the colonial colleges, those colleges which were founded early in New England, and in the Middle States and in the South—Yale and Harvard and Kings and Princeton and William and Mary and the rest. It is a significant fact and a historic fact, well known to you, that they were all founded by the churches; that they were founded for a definite purpose, although that purpose expressed itself in dual form. To use a quaint quotation from the charter of Yale, the purpose of that institution was "to fit men for public employment in the church and civic state." This was the dual program of all of them. The founders of those early educational institutions did not discriminate between the function of religion and the function of education.

And that those institutions were true to their trust is indicated by the type of product which they produced. On the alumni lists of those colonial colleges are to be found such names as John Hancock, Samuel Adams, Thomas Jefferson, Alexander Hamilton, John Adams, James Monroe, John Marshall, James Otis, Josiah Quincy—men who, with others like themselves laid the foundations, the civic foundations, of our republic. At the same time that those colleges were producing such men "fit for employment in the civic state"—at the same time and in the same classes there were graduating Increase Mather and Cotton Mather, and Jonathon Edwards and Samuel Hawkins, Nathaniel Adams, Timothy Dwight, Joseph Bellamy—great outstanding

apostles of righteousness, who, together with others like themselves, laid the ecclesiastical foundations of this republic of ours. Religion and education were wedded in the inception of educational work in this country. Since colonial days hundreds of colleges have been founded across this continent, in every state except three or four, by the churches, and today out of more than five hundred such colleges—standard colleges recognized by the Bureau of Education and by the other standardizing agencies of the United States, more than four hundred of them are organically connected with the churches or are affiliated with the churches, while most of the other one hundred were founded by the churches and maintain today the most kindly and intimate relationships, of an unofficial character.

It is true also that the American public school came forth from the same sort of impulse, namely, the religious impulse. Horace Mann, as we all know full well, was a minister of religion as well as a minister of education, and no better confirmation of this vital relationship between these two great American ideals need be cited than that preamble of the Ordnance of 1787 which provided for the government of the Northwest Territory, words with which you are familiar and which no doubt you could all join me in repeating in a common chorus, words which ought to be burned into the imagination of every American boy and girl—"Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged,"

In the great state universities of the Middle West today, those universities which enroll tens of thousands of students, and which, so far as their organic structure is concerned are as far removed as possible from the influence of the church—in those universities from sixty to seventy per cent of the young men and women enrolled come from the homes of church members. Those who have visited our land-grant colleges in recent years with the view of testing the temper of them and determining the spirit of them, and with the thought in mind as to whether or not in those great state-supported institutions these fundamental ideals of education are still being maintained, testify that the students in these institutions are characterized by the healthiness, saneness and hopefulness of their religious life.

The British ambassador named as super-products of education—as the things which the British people prize more highly than knowledge as such, courage, cheerfulness, sympathy and humility. Those, he said, are the super-products of British education. I suppose we would all agree that there has never been a greater American teacher than Mark Hopkins. After he had had the experience of fifty years as a basis for judging as to what are the important elements in educational procedure, he said, "Christianity is the greatest civilizing, moulding, uplifting power on this globe and it is a sad defect of any institution of higher learning, if it does not bring those under its care into the closest possible relationship with it." It is my conviction that no more disastrous thing could happen to our civilization, and because of the influence we may have in the world in the next generation, no more disastrous thing could happen to the world in this great struggle to which the Governor has just referred, than that the tie should be severed that binds together religion and education. It will be a sad day if American education becomes dominantly militaristic. It will be a sad day if American education becomes dominantly vocational if by vocational you put the making of a living above the making of a life and in these days, when the minds of men are bewildered and unsettled, it certainly behooves us carefully to see that these fundamental ideals of American education are maintained and perpetuated.

A British subject located temporarily in the late Ottoman empire remarked the other day to an American citizen: "Wherever the Germans go you will find an arsenal; wherever the French go you will find a railroad; wherever the British go you will find a customs house; and wherever the Americans go you will find a school house." Now, if the school house is indeed the symbol of America's message to mankind, then we must use, if we can, great care and wisdom in selecting the forces that play within and about the school house.

I come to you as the representative of the educational organizations of the churches to say that the churches are the friends of the American teacher. But they are not recently converted friends. They have been the teachers' friends from the beginning, and they expect to remain the friends of the teachers to the end. Many of the representatives of the

churches can understand thoroughly the present predicament of the teachers because of which this conference was called, in that preachers as a class have even smaller salaries than teachers. The churches today are trying to show their friendship to the teachers; they are not attempting to show that friendship merely by lip service, by sympathy and by prayers -although I assume the teachers would approve of and appreciate all those methods of showing friendship, but the churches of America today are attempting to show their friendship by contributions of cold cash. Since the Armistice day many denominations in this country have put on great forward movements, hoping thereby to be able to render a greater service to this bewildered world at home and abroad. These forward movements are essentially educational campaigns. Their main purpose, to be sure, is to assist in every legitimate way in extending the influence of the Golden Rule, but their method is primarily and almost entirely the method of education. As a condition of these campaigns of education these churches have recently had great financial drives. To be specific, since the Armistice, the Methodist Episcopal Churches North and South have raised one hundred and sixty-five million dollars for their forward movement. The Southern Baptists have raised ninety millions of dollars. The Presbyterian Church North has raised sixty millions of dollars; the Episcopal Church, forty millions of dollars, and the Interchurch World Movement, which is in the midst of its financial campaign, has already secured subscriptions amounting to approximately \$178,000,000.\* Although this is not a complete list of the efforts of the churches in this particular, it does indicate a total of over five hundred million dollars for the development of these forward movements. Now a considerable portion of this money is to be invested as endowments in schools and colleges and is to go to the increase of the salaries of officers and teachers in the various types of American institutions of learning, including the church workers in the tax supported institutions. As an illustration of the carefulness with which this work has been done, may I cite the case of the Interchurch World Movement

<sup>\*</sup>There is a partial duplication here between the Interchurch and the Centenary Campaigns, \$21,000,000 of the Interchurch total being contributed by the Centenary Movement.

which is now conducting a survey of American education so comprehensive in scope that it will have for study and interpretation the largest accumulation of facts bearing on higher education in this country that has ever been brought together. Already numerous national educational associations have accepted the invitation to appoint commissions to assist in digesting this material and in planning educational programs for the several states.

Furthermore, it may be said that this is merely the beginning of the great forward and co-operating movements of the churches. Just at this moment the Methodist Episcopal Church South is organizing a campaign for \$25,000,000 for its educational institutions alone and the Methodist Episcopal Church is at work on a proposed campaign for \$140,000,000 for the educational activities of that denomination. Other great plans are being formulated. The upshot of it all will be that narrow sectarianism will be eliminated from this country as the years go on and the churches will combine in a co-operative movement which will make them more efficient than they have ever been before in developing the educational interests of our great republic. They wish to assist in the great process of Americanization, not only of our neighbors who come to us from across the seas, but of our own boys and girls, including that twenty-five per cent of our own boys who cannot read or write, and that thirty-three per cent of our own boys who are not now qualified for combat service. The churches offer to help in adding "color" to American education, to recur again to the Ambassador's phraseology of the morning, to help in any and every way possible in further developing that outstanding quality of American and British education by virtue of which these two great nations have tried to instill in the minds of their youth the ideals of liberty, of justice and of righteousness. Certainly educational statesmanship, if it is wise, cannot ignore the aspirations and interest of the churches. The churches wish to assist in maintaining the integrity of our institutions and in restoring the happiness and prosperity of mankind.

#### SCHOOL AND CHURCH

BY GEORGE M. BUTLER

There has long existed in American life a good deal of sentiment about "the little red school house."

For a number of generations our preachers, poets, orators, not to speak of the occasional political stump speaker, have extolled this institution as the bulwark of our liberties and the maker of men.

And we still believe that to be essentially true, though we may now say less about it and may even be allowing these same little red school houses to die of starvation and neglect. Nevertheless, we still have the tradition of the basic value of the school house to American life. Education, however interpreted, we maintain to be essential to the permanence and well-being of the Republic.

In a similar way we have had a sentiment in American life about the Church. Sometimes it has been the little white meeting house which was reared hard by the little red school house. Yonder it has stood, its short square tower set upon the roof tree of four plain walls, or its long graceful spire extending upward against the sky, ever showing the way which men should go. At other times the Colonial meeting house has given place to the more ornate and symbolic structures of an earlier ritualistic order. And in these still later years we have seen the practical and utilitarian spirit possessing church architecture and fashioning it in accordance with the new age. But in any case, for generations past, the Church, like the school, has been regarded as one of the bulwarks of the state. And even when men have personally abandoned connection with it for one reason and another, or for no reason at all, they have for the most part still regarded it as an essential force in the well-being of the Republic. But, moreover, these two institutions, the school and the church, have existed side by side, both literally and in significance. Indeed, each has often created the other. Men of religious mind, upon founding a community, established a school. They demanded educational facilities as a part of their religious convictions. Similarly school men demanded a place of worship as an essential thing in culture. The first ministers of religion were teachers and educational founders and more than one clergyman's money and books have gone to the creation of a college or Christian academy. For years most of the schools

were administered by ministers of religion. The most notable college presidents in America have been doctors of divinity.

So also the schoolmen, the professors and teachers, were naturally found in the church as members and supporters. And this interplay of interest and influence went on for a number of generations. But then came changes. The public school system in America, considering the population, inevitably made for a separation of church and school. The public school as a function of the state must seem to favor no particular religious institution. And so this basic institution in the Republic has inevitably grown away from all organic relation to the church. So much so that the Roman Catholic branch of the church has regarded it necessary to re-establish a lost connection by means of parochial schools, furnishing an admittedly poorer education than the state affords.

The Protestant branch has had a somewhat different experience. It has experienced the separation, but the process differed. This branch of the church in its own way was also conservative, while the school was progressive. It stood for the maintenance of knowledge and fact once derived, while the school has stood for the constant acquiring of new knowledge and fact. From this arose distrust on one side and impatience or revolt on the other. This fact can be stated briefly, although it was a long time occurring. Enough to say the church and the school, whether public or private, have grown apart. There is not today that close interplay of interest and influence which once existed. The minister of religion and the minister of education do not walk together as they once did.

There are some schools dominated by church influence, but there are vastly more having no vital relation and desiring none.

Less and less are school administrators taken from the ranks of the church's ministry. Less and less are the boards of trustees required to have any percentage of clerical members, as in days past. The Carnegie Foundation has tended to help on the growing separation of school and church. Thus they go their separate ways. And with what results? With the result that each institution has suffered. The school has too often lost the backgrounds and perspectives of reverence and faith and spiritual feeling which the church offers. The church has too often lost the open-minded vision, the love of light and truth and modesty, the power for progress which the school affords.

Thus there has come to be a loss of intercommunication, sometimes a great gulf fixed between these two bulwarks of the state.

Now to go into all the causes of or possible remedies for the apparent situation is beyond the purpose of this article. The desire is rather, having stated the fact, to plead for some sort of a renewal of the former relation of school and church in terms suitable to our day. Doubtless it would be undesirable, as it is impossible, to reproduce conditions as they existed when our educational institutions and our churches in America were founded. It is doubtful, also, if under present conditions we can expect to establish close organic relations between our American schools and any or all of the sectarian religious institutions as such.

Yet what is to hinder these two great bodies of influence from getting together and working together as they once did for the welfare of the state?

One can see no danger in having the ministers of education and the ministers of religion conferring at least upon the fundamental problems of human life in a democracy.

In meeting with one another and now and again putting their institutions alongside of common public matters of morals and religion and education. Why should not, at least, our private secondary schools and our endowed colleges and universities be willing to link themselves up to the local religious institutions for purposes of mutual helpfulness in the instruction of youth, the search after truth, the social good of mankind? This need not mean dominance or conflict on either side; but a generous and effective partnership in the things of the spirit. Each needs what the other may have to give and both together can do much for the community. A vital relation between the church and the school is greatly needed today. Too often the church is afraid of the school as a destructive force and too often the school despises the church as a back number. Side by side they may even exist today physically, as of yore, but really know little of each other and care less.

The schools of America are languishing for the moral and material support which the Christian churches could give them, and the churches of America are dead with ancient dogmas, narrow vision and small interests from which the schools might free them, if there could be a getting together of these two natural allies. It would be a good thing for the church could her philanthropies undergird many a struggling institution of learning without thinking of ecclesiastical control. In earlier days Christian men of Christian churches sent their money out to plant schools all over the land, and teachers also to serve in them. It was regarded as altruistic work—a part of the missionary expression. Today, many schools still need money and teachers, but even more they need the assured knowledge and support in all possible ways of those of the churches whose fathers founded them.

The ministers of religion, the pastors of Christian churches, have too often given up their old prerogatives as educators and become merely managers of ecclesiastical plants. They are following a fatal path. One even ventures to think that the minister has not altogether lost his former usefulness as a school administrator or member of a board of trustees. The matter has gone far when the school dislodges the profession from its ancient place of influence in academic halls. Some clergymen are as good administrators and men of affairs for a modern school as can be found anywhere. A recent survey by the American Education Department of the Interchurch World Movement reveals that in a large number of secondary schools of New England there is not a single minister on the faculty or board of trustees. Is this desirable? Should there not at least be one professional sky pilot among those who are steering the craft of young lives?

So, too, the schoolmen, as has already been said, have often abandoned the church. The younger faculty members in numerous instances are indifferent if not hostile to organized religion. They have often become confessedly mere purveyors of knowledge, transmitters of scientific facts, trainers for the industrial games, not keepers of the springs of reverence and confession and prayer, but keepers of the springs of social and commercial power. As if cotton and sugar really were, as indeed they now seem to be, the dominant factors in American life! One would therefore plead that the preachers and the teachers gather again at some common fireside as in days of old. That the conferences of the churches and their ministers welcome again to their meetings the associations of college presidents and faculties and secondary schoolmen. That they find a new working basis of fellowship and co-operation in the new age. There is so much

at stake today depending upon these two forces of school and church. American life, its youth, its ideals, its whole future as to good morals and sound learning, is dependent as never before upon the wise counsels, the vigorous partnership, the broad vision and union of these two servants of the state. What is now needed is intelligent conference, mutual understanding, appreciative partnership. It is to be hoped that one great result of the Interchurch World Movement, which seeks to find out through the Education Department what the schools of America are doing or might be doing to train Christian leaders for the great tasks of the new day, will be to help reconnect, in some vital way, these two great agencies, which have in so many cases walked in separate ways in these latter days. That once again the little red school house of song and story, and the little white meeting house of faith and sentiment may stand again in the new day, as in days gone by, side by side.

### THE EDUCATIONAL CAMPAIGN OF THE UNITED STATES BUREAU OF EDUCATION

At the National Citizens' Conference on Education held in Washington, May 19-21, 1920, in which ambassadors to the United States, officers of the Federal Government, governors of states and representative citizens from all sections of the country participated, it was decided that a campaign of education about education was imperative. The United States Bureau of Education was authorized to inaugurate this campaign immediately and carry it on to a successful conclusion.

As a further step in the development of the campaign plans a National Conference on Educational Campaigns was held on June 25 at Washington under the leadership of the Bureau of Education which was participated in by representatives of numerous national and patriotic organizations which have more or less well developed Departments of Publicity. A special committee of this conference consisting of Albert G. Bauersfeld of the Vocational Education Association of the Middle West, Miss Florence King, representing the National Woman's Association of Commerce, and Robert L. Kelly, representing the Council of Church Boards of Education made the following report which was unanimously adopted.

The representatives of the various organizations meeting on June 25, 1920, at the call of the United States Commissioner

of Education, hereby subscribe to the following statement:

1. There is no question of greater interest and concern to the people of a democracy than the question of education. The achievements of our people throughout their history have been due in large measure to the ideals and principles of our American system of education.

 Never have these ideals and principles been fully realized and we find ourselves now in the midst of a national erisis.

3. We are convinced that there is urgent need for action along the following lines:

a. The assurance of an adequate supply of properly prepared teachers, including greatly extended facilities for their proper preparation.

 Increased financial support for schools and educational agencies of all kinds.

c. Readjustment of educational programs to meet the demands of the new era.

4. We recommend to the organizations which we represent that they co-operate in all possible ways in the educational campaign now being conducted by the Bureau of Education under authorization of the National Citizens' Conference on education and we pledge ourselves to endeavor at the earliest possible moment to secure official action to that end by these organizations.

The organizations represented at this conference by official delegates are here named:

American Country Life Association.

American Civic Association.

American Bankers Association.

American Federation of Labor.

American Farm Bureau Federation. American Woman's Legion of the Great War.

American Automobile Association.

American Farm Bureaus.

Council of Young Men's Hebrew and Kindred Associa-

Council of Church Boards of Education.

Council of Jewish Women.

Chamber of Commerce of the U.S.A.

Federation for Child Study.

Girl Scouts.

General Federation of Women's Clubs.

Grand Army of the Republic.

League of American Pen Women.

International Kindergarten Union.

National Association of Manufacturers.

National Woman's Association of Commerce.

National Civic Federation.

National League of Women Voters.

National Federation of Teachers.

National Women's Christian Temperance Union.

The American Red Cross.

Sons of the Revolution.

Salvation Army.

U. S. Department of Labor, Children's Bureau.

Vocational Education Association of the Middle West.

Young Women's Christian Association.

#### THE COUNCIL AND THE U.S. BUREAU

The following suggestions were made by R. L. Kelly as to methods by which the Council of Church Boards of Education could participate in this campaign.

#### GENERAL CONSIDERATIONS

- 1. The primary purpose of the Council is to stimulate interest in American education and citizenship.
- 2. The Council attempts to strengthen the morale within the ranks of teachers and others engaged in education by emphasizing the spiritual values of education without which there never could have been and could not now be what we call American education.
- 3. The Council has special relation to the problem of teacher preparation since an increasing number of the alumni of most of the American schools and colleges have been entering the educational field.

#### SPECIAL CONSIDERATIONS

- 1. The Council now has at its disposal much data bearing on the problems of American education by virtue of the fact that it conducted the American Education Survey for the Interchurch World Movement.
- 2. Already numerous commissions have been appointed by various national educational associations for the study of phases of this material. By way of illustration, the Association of American Colleges now has a commission charged with the study of the problem of the distribution of colleges and the changes of function of individual colleges demanded by their location and resources, and also a commission on the scholarship of college faculties and students including the educational and professional standards for teachers.

3. Special studies are now being made with this material as a basis for groups of institutions representing national, state, denominational and technical interests.

#### CONCRETE SUGGESTIONS

- 1. The machinery and personnel of the Council and all its constituent Boards of Education will be placed at the disposal of the Bureau of Education in so far as this is practicable for the purposes of this campaign.
- 2. The colleges represented by the Council and also by the Association of American Colleges, which includes Catholic and independent institutions as well as those affiliated with the Church Boards, may be expected to co-operate.
- 3. The Council and the Boards of Education will assist the Bureau of Education in plans of publicity through the church papers.
- . 4. The issues of CHRISTIAN EDUCATION, the organ of the Council of Church Boards of Education, will be available for features of this campaign.
- 5. It has been the policy of the Association of American Colleges from its origin and remains the policy, to give to the Bureau of Education opportunities for presentation of the Bureau's plans at the annual meetings of the Association.
- 6. The Association of American Colleges has official representatives in many of the states and in many states also there are state organizations of colleges with which the Council freely co-operates.
- 7. The Council and the Boards of Education will assist the Bureau in placing proper publicity material in the hands of the one hundred and seventy thousand ministers of the country. The ministers are always responsive to appeals in behalf of American education.
- 8. Some utilization can undoubtedly be made of the Publicity Department of the Council which carries on its work through advertising, pamphlets, newspaper and magazine articles, and lectures illustrated by maps, charts and lantern slides.
- 9. Several of the constituent Boards of the Council are now conducting denominational campaigns in behalf of education and others are organizing such campaigns. The purposes of these campaigns are closely allied with those of the campaign authorized by the National Citizens' Conference on Education.

